

HARLEM FRIENDSHIP HOUSE NEWS



Without Interracial Justice

Social Justice Will Fail

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NEGROES AND HEALTH

By TED LE BERTHON

STATISTICS become very eloquent when one discovers, via the U. S. Public Health Service, that white doctors outnumber Negro doctors 50 to 1, and that 50 to 1 also was the ratio of whites over Negroes graduating from the nation's medical schools last year. With a population ratio of 10 whites to one Negro, this means that five times as many doctors serve the white population as serve the Negro.

No wonder the average Negro male's life is 54 years as against the average white male's life of 64. A Negro woman's life expectancy is 58 years, a white woman's 68. These are the figures of the U. S. Census Bureau.

The death rate for Negroes is 33 percent higher than the white death rate.

The Negro birth rate is higher than the white, but—

Two Negro children die in infancy for every white child.

Two Negro mothers died in childbirth for every white mother.

Whereas 77 percent of all white babies are born in hospitals, only 33 percent of Negro babies are.

Those figures are the Metropolitan Life Insurance Company's, which also has exhaustive figures showing that the Negro death rate in every age range (except above 65) for all manner of diseases save cancer and heart disease, leads the white ratio.

Nationally four Negroes die of tuberculosis to every white. In New York City the ratio is close to 5 to 1.

TOO FEW NEGROES have enough spare money to secure the services of even a Negro doctor.

Too few Negroes have the means to go to medical school. The overwhelming majority of medical schools won't accept them. There are only two Negro medical schools in the United States.

There are only a handful of all-Negro hospitals in the United States, and most private hospitals—including some Catholic hospitals—allow no Negroes as staff doctors or internes or nurses.

The sick Negro, adult or child, generally has to be cared for at home—not always the most sanitary or hygienic of homes. In the South especially, many outmoded home remedies and "quack" patent medicines are used. The doctor may be the nearest Negro pharmacist or some "shyster" white physician, undependable, incompetent and often alcoholic.

Negro graduates in medicine have few opportunities for internships even in public hospitals. It is claimed that even poverty-ridden whites, as a rule, do not wish the ministrations of a Negro physician.

But in these same public hospitals, Negro patients have

no choice but to accept the ministrations of white doctors.

It is virtually impossible for Negroes to belong to the general or specialized medical associations or nursing associations.

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Charity



The Archdiocese of St. Louis

Office of the Archbishop
3810 Lindell Boulevard
ST. LOUIS 8, MO.

TO THE REVEREND CLERGY AND BELOVED LAITY OF THE ARCHDIOCESE OF SAINT LOUIS

GREETINGS!

It has come to our attention that a small group of individuals have signified their purpose of taking civil action to restrain us from carrying out a policy which we consider our right and duty as chief pastor of the faithful of this Archdiocese, regardless of race or nationality.

We realize that many of these good people are being gravely misled. Consequently, we take this occasion to remind them of their filial obligation as Catholics to cooperate with their Bishop and Clergy and their fellow Catholics in issues which are fundamental in our holy Catholic Faith, namely, not only the equality of every soul before Almighty God, but also obedience to ecclesiastical authority.

After mature deliberation, and fully confident of the loyalty of the faithful, we now deem it opportune to caution them publicly. By the general law of the Church, there is the serious penalty of excommunication, which can be removed only by the Holy See. This penalty is incurred automatically should an individual or group of individuals, without permission, in violation of Canon 2341, presume (that is, after full knowledge) to interfere in the administrative office of their Bishop by having recourse to any authority outside the Church.

We hereby direct that this letter be read at all the Masses on this the Seventeenth Sunday after Pentecost and Feast of Saint Matthew, September 21st.

Faithfully yours in Christ,

+ Joseph E. Ritter

Most Rev. Joseph E. Ritter
Archbishop of Saint Louis.

Dated at the Chancery Office,
September 20th, 1947.

A Care for His Sheep

About five hundred St. Louis Catholics stood under solemn warning of excommunication Sunday, Sept. 21. The threat of excommunication, most solemn and terrible to a Catholic, was contained in a pastoral letter from Archbishop Ritter, read in every Roman Catholic church in the diocese of St. Louis that Sunday morning.

The events leading up to this action are these: In a re-

cent order Archbishop Ritter ordered that Negro children be admitted to parochial schools. Since 1937 a few Negro children have been attending white parochial schools but under this order the number abruptly arose to 100. Thereupon, between 500 and 700 white Catholic parents banded together in a protest meeting, in which they resolved to go to law against the Bishop.

At this point, the archbishop wrote his letter, making the situation plain to all the Catholics in St. Louis. In it he pointed out that the "serious penalty of excommunication" would be incurred automatically should an individual or group "presume to interfere in the administrative office of their bishop by having recourse to any authority outside the Church."

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Catholicism and Compromise

Catholic Leaders Can Not Be
Developed on a Sugar-Water Diet
From "Today," 638 Deming Place, Chicago 14, Ill.

To the Editor:

My father was asked by a white friend to donate blood to his brother who was dangerously ill at... (a Catholic)... hospital. When my father and his white friend arrived at the hospital, the nun ruthlessly informed my father, "We do not accept colored donors." With those words she turned on her heels, leav-

ing both of the men standing stunned. What has happened to make those wedded to religion succumb to racial hatred and prejudices?

Kathryn Clark-Hatchett.

This letter appeared several weeks ago in the correspondence columns of the metropolitan Chicago Sun. Quoting it here in an editorial on Catholic education may seem, at first consideration, to be a pointless and irrelevant thing to do. Still it seems to us that there is a very definite connection between the letter and what we want to say about Catholic education.

The letter gives the lead toward answering some of the big questions Catholic educators, thinkers, writers, and leaders have been asking for a long time. By asking ourselves how the incident at the hospital can be explained, we may perhaps find the answers to some other impelling questions.

Looking for Leaders

We may find, for instance, the answer to an insistent question like this one: Why, with our marvelous system of education extending from nursery school through university, have we produced so little genuine lay Catholic leadership in this country?

Or, a question that bothers people who follow political and social trends closely: How is it that a handful of leftists and fellow-travellers wield an influence all out of proportion to their numbers and we, millions strong, are defensively protecting Catholic thought instead of leading a vigorous revolution of the spirit?

The Catholic who is interested in literature might ask a similar question in different terms: Why, he might ask, is so little genuine Catholic literature coming from our college graduates? Why, in an age of astounding literacy and millions of Catholic university-trained people, are we relying on a few English converts and less than a half-dozen Americans for real Catholic literature?

The man whose field is local politics might come up with another variation: How does it happen that in large American cities strongly Catholic there is so much political corruption, so little creative political thought, so few Catholic politicians not requiring shamefaced apologies?

In every field—labor,

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HARLEM FRIENDSHIP HOUSE NEWS

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IT ALL GOES TOGETHER

THE LAY APOSTOLATE is young. The Lay Apostolate is new. And so it is under constant scrutiny of the reverend clergy, the religious of both sexes and the laity, both Catholic and non-Catholic, not to mention the Communists, who both dislike it and fear it, realizing its potentialities in the great fight for the souls of men.

This critical scrutiny is good for the Lay Apostolate. For it keeps its membership ever on the alert. Makes them examine and re-examine their individual and collective consciences, clarifies their own thinking, for they are eternally called to answer a million questions from all quarters. It is a constant challenge that will never, as long as it lasts, allow them to relax in a smug complacency of goals achieved, and of almost universal recognition gained.

Some of the questions over a period of years have become almost stock ones. And it has always been the policy of Friendship House, to answer them in print over and over again. This is what we propose to do in this little new series of editorials entitled, we think adequately, with a quotation from Eric Gill's "IT ALL REALLY DOES GO TOGETHER," even though to the outside world much of the techniques, lives and works of the Lay Apostolates, especially Friendship House, seem unrealistic and almost chaotic.

For over a quarter of a century now the Popes have spoken, begged, implored, in season and out, the Catholic laity of the world to enter the terrific and tragic fight of our day against nationalism, racism, materialism and atheism. They have clearly outlined the ways and means both of this entry and of the techniques to be followed to RESTORE ALL THINGS AND THE WORLD—IN CHRIST TO CHRIST. Fundamentally this summed up amounts to a rechristianization of the individual first, and then through it and him the rechristianization of those he comes in contact most often with, and then in ever-widening circles unto the most distant shores of the world. Another name for this is **infiltration**. The infiltration through a Catholic WHO KNOWS HIS FAITH, PRACTICES IT UNDER ALL CIRCUMSTANCES AND CONDITIONS, WITHOUT COMPROMISE—BECAUSE OF HIS LOVE OF GOD AND NEIGHBOR. A starkly simple remedy to all the world's ills. And yet it seems to many to be unrealistic, imprudent and even unrealizable, even though it is, of course, entirely based on the Gospels and the "techniques" of Christ Himself.

SO ONE of the most frequently asked questions of Friendship House Workers is that which pertains to the FLUIDITY of both their vocation and membership. One would almost think that the answer stares the questioner right in the face, but alas it does not. Over and over again they want to know why doesn't Friendship House so arrange things that those who become its Staff Workers, manning its many works of mercy, and living with those they serve, have some sort of binding promise to stay for a given, certain length of time, if not for life. Thus, they argue, Friendship House would function more EFFICIENTLY, the turnover would be minimized, and the work would proceed in more orderly fashion.

Perhaps. But Friendship House is not so interested in EFFICIENCY as in putting the injunction of the Popes into action and everyday life. Consider a young man or woman applying to become Staff Workers in Friendship House. That means that they will leave home, live either in the slums of big cities or in rural areas of USA, or in the wild northland of Canada. They will get no pay for their work, which will embrace the scale of all the corporal and spiritual works of mercy

applied to our modern problems. They will wear cast-off clothing. Eat what God in His mercy will send through charitable people. The requirements for application are simple. A great desire to live and work in the Lay Apostolate Friendship House style, and approval of that desire by one's confessor. Good mental and physical health. AND AN INNER GIFT OF ONESELF TO GOD, FOR LIFE, OR UNTIL HE, CLOSING THE DOOR TO THIS FH LAY APOSTOLATE VOCATION, OPENS ANOTHER — TO EITHER MARRIED LIFE, CONVENT, MONASTERY OR THE HOLY PRIESTHOOD. OR SIMPLY BACK INTO THE WORLD TO WORK IN THE THICK OF IT. THAT SURRENDER, WE CANNOT EMPHASIZE IT ENOUGH, IS A DEEPLY INNER ONE, BETWEEN THE PERSON AND GOD HIMSELF, IN THE PRIVACY OF ONE'S OWN SOUL.

Well, the young man or woman has all this. They are accepted by Friendship House. They work diligently, pray constantly, learn much about their faith, about standing on their feet and answering all kinds and types of questions, to all kinds and types of people. Their minds become clear. Their souls are filled with the love of God and neighbor. They know about poverty and many modern problems first hand. THEY HAVE NOT ONLY SURVEYED THEM—THEY HAVE LIVED THEM. THEIR CHARITY IS A FLAMING SWORD. THEIR ZEAL IS INFINITE. THEY ARE DE JURE AND DE FACTO THE COMMANDOS OF GOD AND THE CHURCH. ITS SPEARHEAD, ITS SCOUTING ARMY. AND AS SUCH THEY ARE A THOROUGHLY TRAINED GROUP—MENTALLY, SPIRITUALLY, PHYSICALLY.

ALL RIGHT. Our young man, or woman, have now been with Friendship House several years. And suddenly God, the giver of vocations and of all other things, places into their heart a new vocation . . . He feels called to enter the priesthood, maybe the Trappists, maybe the seculars . . . She met her mate and is going to marry. HERE THE FLUIDITY OF FRIENDSHIP HOUSE VOCATIONS BEGINS ITS WORK ACCORDING TO THE DESIRE OF THE POPES. Both parties leave it for the monastery or rectory, or for matrimony. Even in the great silence of a Trappist's life, the young man will pray with a clearer understanding for our tragic world of today. And another Budenz will be converted—perhaps. He will remember the Lay Apostolate before the Tabernacle constantly, and the blessings of GOD will increase and multiply on it. She will marry, and her husband, children, neighbors and friends will all be affected by her way of life, for she will bring it with her. Her house will indeed have Christ for a Master. Prayer, interracial justice, social justice will have a real part in their lives. How many will these two affect? Isn't this THE PERFECT INFILTRATION OF THE WORLD, ITS POMP AND TINSEL, by Christ-bearers? Isn't this what the Pope desires this day above all?

Well, then, here is the answer to THE FLUIDITY of Friendship House vocation. In seventeen years of its existence it has given twenty priests to the Church, and six nuns and many Christian marriages. Only this Fall one more of its Staff Workers entered the Trappists. And that makes the third to go there. We have had recently four marriages, and one will take place in January. Four indoctrinated people spearheading the attack on the world from within, and one more before the Tabernacle. What is the matter with that?

What about Friendship House? It goes on. New people apply constantly. Some go, some stay—but the works and its way of life go on, penetrating ever deeper into the consciousness of American, Canadian society. Hard on the Directorate? Indeed it is. But so was the wood of the Cross. You see, it really ALL DOES GO TOGETHER.

Essence of Hell

Sin consists in setting up the ego in the center of the personality instead of God; the immediate effect is isolation, loneliness, which is the essence of hell, so that hell is not so much punishment for sin as the immediate and inevitable result of sin.

—Rev. Gerald Vann, O.P.



Melita Rodeck

Detroit Catholic Interracial Council

Talk of Rev. Robert McGinnis at Tri-State Catholic Congress, Grand Rapids, September 13

Spiritual Director of the Catholic Interracial Council of Detroit

We have the oldest and largest Negro parish in Detroit. "Although it is not limited to Negroes, it is primarily colored because due the segregation in Detroit most of the people living around there are Negro. We have 2,500 people in the parish; and a high school and grammar school, with 520 students.

The Catholic Interracial Council operates largely through educational measures. There are many techniques possible; but we are presently engaged in educational methods. We give lectures; we have spoken to 30,000 people a year, high schools, colleges, and other groups willing to hear us. In the past two years, we have reached three-fourths of the parochial schools of Detroit.

Our custom is to go in a panel of three; a Negro attorney, a white business man, and a white priest. We find that the most important part of the panel is the discussion period. Through our talks, we hope to sow the seeds of peace.

A year ago, we were able to speak to 3,000 nuns. They have been very helpful. They demonstrate a willingness to help and to cooperate with us. And they are important, for they are with the children five days a week, while we reach them only once in several years perhaps.

You know that recent popes have repeated their stand on interracial justice. Our work is based on the doctrine of the Mystical Body. All men are actual or potential members of the Mystical Body. The basis of the doctrine comes directly from the teaching of Christ and of St. Paul.

We have always had the teaching, but there is today a revival, if we may say it, of this great doctrine. We must continue to point out that the Christian conscience cannot (Continued on page 3)

HOME EDUCATION TOWARD SOUND RACE RELATIONS

Mrs. A. H. Haynes, Ph.D., Washington, D. C., Speaking at PTA Luncheon Saturday Noon in Pantlind Hotel, Grand Rapids, Mich., at Catholic Tri-State Congress

AS SCIENCE ADVANCES the world in which we live becomes smaller and smaller. Nations are brought more and more closely together. Living harmoniously together becomes, day by day, a problem whose solution is imperative. America has a great opportunity. By her national theory of freedom and equality, she has united people of all national origins, creeds and colors into a strong and powerful nation. Because of this unique experience, other nations of the world are looking to her for help and guidance. They are examining very closely in order to determine the nature of her strength, of her power.

Is this strength due to her size and wealth in natural resources or is it due to the fact that she is founded upon Christian principles? Indeed, there are those today who claim that her strength and power rest on her natural resources and not on her spiritual resources.

The American people believe firmly in the democratic way of life. Early they formulated the principles of equality and liberty as the moral basis upon which they built a nation. The American ideal of the essential dignity of the individual as a human being, the ideal of the fundamental equality of all men, their right to freedom, to justice, and to a fair opportunity—these are understood, appreciated and cherished by all Americans regardless of race, creed or national origin. The American people believe very strongly in their philosophy. They manifest this in the interest they show in the welfare of other democracies.

IN PRACTICE, however, the American people evidence great inconsistency. These ideals are only partially attained. Prejudices based on race, on religion, and on national origin result in widespread discrimination. These prejudices are in constant conflict with the American ideals. Now and then one becomes aware of this confusion and contradiction in his own attitudes. Some of the American people are ashamed of this inconsistency and are anxious to rectify the situation.

In a treatise on the Negro problem, Gunnar Myrdal has portrayed this conflict between ideals and attitudes which he has called, "An American Dilemma." Speaking of the Negro problem he says, "The American Negro problem is a problem in the heart of the American. It is there that the interracial tension has its focus. It is there that the decisive struggle goes on. . . . The American Dilemma referred to in the title of this book, is the ever-raging conflict between on the one hand, the valuation preserved on the general plane which we

shall call the "American Creed," where the American thinks, talks and acts under the influence of high national and Christian precepts, and, on the other hand, the valuations on specific planes of individual and group living where personal and local interests, economic, social and sexual jealousies, considerations of community prestige and conformity, group prejudice against particular persons or types of people and all sorts of miscellaneous wants, impulses and habits dominate his outlook." It is, therefore, incumbent upon the people of America, and in particular, upon the Catholic people of America to show that the Christian principles upon which the nation was founded are workable, that these democratic ideals may be realized.

Thus the problem of education toward sound race relations, seems to be a problem of developing attitudes consistent with the democratic way of life. There will be the problem of developing new attitudes and the problem of changing existing attitudes. A realistic devotion to democratic ideals will insure harmonious race relations. Education toward the development of desirable attitudes must begin in the home. Moreover, the home must supervise the school experiences of growing children if the seeds which have been planted shall be nurtured and brought into full bloom.

HOW DOES ONE GET a racial prejudice? The new-born baby has no prejudices. He has merely the capacity for love and hate and the other human emotions. What he learns to like or dislike, to love or hate, will depend upon his experiences and the impressions these experiences make upon him. He is constantly receiving impressions and having experiences which contribute to the early formation of stereotypes. If associated with this stereotype there is a strong feeling, and if later this stereotype is confirmed by personal experience and the feeling tone strengthened by the press, the moving

Freedom of the Saints

It is the saints who are independent: they have mastered themselves and are whole; they do what they like and no man can stop them, for they laugh at terror and torture, having nothing to lose. It is the saints who have power: they need not rely on bribery or blackmail or bayonets, for their power is really theirs, within them, and it is simply by being themselves that they sway the world.

—Rev. Gerald Vann, O.P., "The Heart of Man," published by Longmans.

Send forth
flowers
as the lily
and yield
a smell,
and
bring forth
leaves
in Grace,
and praise
with canticles,
and bless
the Lord
in His works.

Melita Rodeck

picture, or some other social experience, a racial prejudice has developed.

To the young child, mother and father are persons to be imitated and followed. They are his source of knowledge. He is extremely sensitive to their likes and dislikes, and takes over their feelings and attitudes toward others. Little Billie likes Aunt Martha because mother likes her, but he does not like the family next door because mother does not like them. Mother has never said this but Billie has discovered mother's feelings in spite of her attempt to conceal them. One day father, coming in late to dinner explains that he was delayed because those "dirty Negroes" were so slow finishing their work. Father is disturbed and unhappy. Immediately Billie gets a strong impression that a "dirty Negro" is some very unpleasant person. He is lazy and father dislikes him very much. The father, on the other hand, is not conscious that Billie heard his remark. But the stereotype with which a strong feeling is associated takes form. Later Billie drives with his mother to bring his father home from work. He sees Negro and white laborers leaving work. These are the "dirty Negroes" that he expected to see. He had formed a mental picture of them. The white men who were with them were equally dirty, but unnoticed because there had been no previous association

Irish Writer Meets Jim Crow

"The most interesting and cultivated of the people we encountered on the deck were three Negroes—Mrs. Locke, a schoolteacher from Philadelphia, her brilliant son, Alain Leroy Locke, and a girl pianist. Alain Locke had been a Rhodes scholar and was returning from Oxford where he had been very happy. He had learned a lot about the Irish literary movement and was glad to meet my husband and discuss the Abbey Theatre with him. I did not then understand why they never appeared in the dining room but always had a steward bring them something to eat in their cabins. It was only later that I came to realize the extent of the American color prejudice. The three were the first Negroes I ever knew, and they gave me a sense of the artistry of the Negro race such as a long residence in America has added to. I found that one very rarely met cultivated Negroes in America. In New York they were all isolated in Harlem, and it was only on Paris that one could meet people like Countee Cullen, the poet, and the sculptor, Augusta Savage, casually as one met anyone else in the arts."

"Life & the Dream" Mary Colum, Doubleday & Co

Chi. Housewarming

Every friend (or enemy, if we still have any) in America is invited to our gala housewarming and celebration of fifth anniversary in Chi at our big, new Indiana Avenue FH week of Nov. 5th. Feature guest on hand will be our beloved Bishop Sheil.

of "dirty" with white men. Billie had been prepared to see dirty Negroes but not dirty white men.

THE PERSON who has had an unhappy childhood, who has been hurt in childhood, retains a sense of defeat. Frequently prejudice goes back to the hatred that has been engendered by frustration and defeat during childhood. The early years of the child's life are the most important ones in his emotional development. If he feels insecure, inadequate, unloved and unwanted in his home, he develops hostility toward his parents. A child must feel that he is accepted and appreciated. Without these satisfactions, he will feel hurt, resentful and bitter. Because society frowns on his hostility to his parents, this feeling must be concealed and he looks about for another target upon which to give expression to his feelings. He finds release in striking in a spot where he can expect the sanction of society. An intense race hatred is the probable result.

Thus in the training of the young child, special care must be given to his emotional development. Hostility is a natural result of frustration. Feelings of fear, of anxiety and of dissatisfaction of various forms must be resolved with the help of understanding parents. Parents need specific training in order that they may be ready to develop their children emo-



Detroit Catholic Interracial Council

(Continued from page 2)

be at peace so long as there are human beings not treated with human dignity, or not receiving their basic rights. All men have a right to equal opportunity.

Some people have all sorts of ideas about what the Negro wants. If you could live with him, as I have been able to do, you would know that the Negro wants only the simple, ordinary things that all other men want, and to live as benefits the human person. But instead, what do we give him? We give him slums, with their crime, poverty and exploitation.

We believe in these basic truths; the sublime doctrine of the Mystical Body, that faith without works is dead, that the American Negro must not be denied rights as a person or the spiritual rights of his soul.

The Fifth Commandment, forbidding injury to neighbor, forbids all sorts of wrongs that have been heaped upon Negroes. In the civil sphere, the Constitution protects the legal rights of Negroes.

All of God's graces are for man; not one kind of man. We must cultivate the ability to live together. Catholic Negroes should be accorded full and equal, not separate, membership in schools and in churches.

tionally. They should be able to detect the symptoms of an emotional upset and have some ability to analyze and discover the cause.

Since from a single incident in the life of the highly-imaginative child, an undesirable attitude may result, it is highly probable that parents shall find that their greatest problem shall be that of modifying existing attitudes. Speaking of the psychology underlying the modification of attitudes Elsworth Faris in *The Nature of Human Nature* has this to say:

"ATTITUDES, like habits, represent the stable and organized aspects of a personality, and these tend to persist so long as they work well and allow our conduct to proceed in a satisfactory way. The key to our problem lies . . . in the concept of crises . . . A crisis is to be found just in

(Continued on page 4)

Too Many Bridge Parties

Thousands of English-speaking Catholics are wasting their time and talents at bridge parties and teas while ignoring the needs of the Mystical Body of Christ. There are no minorities in that Body.

Archbishop Robert E. Lucey of San Antonio at Council for Spanish-Speaking People.

A contrite
and humble heart,
O Lord,
Thou wilt not despise

Home Education In Race Relations

(Continued from page 3)

those situations where existing attitudes fail to satisfy our expectations."

When a person is confronted with a crisis existing attitudes of prejudice may fail to meet his needs. Then it is that he will attempt to find his way out by some means different from his usual response. At this time, he is especially open to influence. He may gladly imitate the actions of those about him. Here the parents have an opportunity to lead him to a solution involving the new, desired attitude which, because of the satisfaction that it brings, makes a deep impression. At this point no doubt, his interest has been aroused and he is ready to receive related factual material. The following is an illustration of a crisis situation:

A contest in the construction of miniature airplanes is being sponsored by the Chamber of Commerce of the town. Billie goes with his father to see the try-outs. He is shocked to find that Richard, a Negro boy, wins first prize. "Is this a dirty Negro?" Somehow the stereotype does not satisfy this new experience. The spectators are cheering and applauding. Father joins with his neighbors in crowding around the plane and in congratulating the young Negro. "Father is shaking hands with the 'dirty Negro.'" This cannot be a "dirty Negro." The prize which is given is a scholarship to a technical school. Billie wants to know where Richard learned to make an airplane, where he is going to study. Does he work in father's plant? Who is he? Thus for Billie "dirty" and "Negro" no longer necessarily belong together. He wants to know more about Richard and about his plane.

While this situation was not planned, it was used to advantage by the father. He realized that the attitude shown by him on this occasion would be the attitude taken over by Billie. He took advantage of his opportunity to open the eyes of his son.

On another occasion, Billie's sister brings a little Chinese girl home from school for lunch. Billie has always been afraid of Chinese. He had been conditioned to think that all Chinese are bandits and will steal little boys. Will she eat the same food that we eat? Will she steal little boys when she grows up? These questions are puzzling Billie. Sister likes this Chinese girl. I am not afraid of her. I like her, too, although she is a

Chinese girl. After the girls have gone back to school Billie sets about to find the answer to his many questions about his new friend whom he likes very much. Anxious to take advantage of this wholesome curiosity of Billie, mother sits down with him and by pictures and stories attempts to satisfy for the moment his interest in Chinese life and customs.

THE IMPORTANCE of planning many situations which tend to open closed minds cannot be overemphasized. These situations must be emotionalized. The child must be shocked to find his normal or usual reaction entirely out of harmony with prevailing behavior. The desirable behavior pattern is present before him. It has the approval of the group and the adoption of it brings him pleasure and personal satisfaction.

It is generally conceded that emotionally satisfying personal relationships out of which grow appreciations can be built in no other way than by face-to-face contact. The immediate environs of the child will afford the most effective source material. His immediate neighborhood belongs to him. It has a personal reference, and hence readily affords the desired emotional setting. As he observes his neighborhood, he will no doubt find occasion to investigate the contributions made to American culture by several of the different cultural groups. He may find a violation of American ideals and noting the injustice, be impelled to further investigation. In the home circle his finds are received and appreciated. Under the careful guidance of his parents, his appreciation of the different elements of his community and his respect for them steadily increases.

The warm-hearted child from the happy, emotionally stable home is happy, friendly, optimistic, sees beauty in everything about her. She loves because she is loved. Because she loves, she is expansive and creative. She approaches that which is different with interest rather than with fear and anxiety. Her circle of brothers becomes larger and larger as she learns to know and appreciate new friends. Broadened by her face-to-face contacts with all the different peoples present in American life, she is capable of a feeling of closeness with those of foreign lands whom she has never seen. As



SAINT FRANCIS RECEIVING THE SACRED MARKS OF THE PASSION

Melita Rodeck

her ideal of the dignity of the human personality matures, as her interest in factual material concerning the different peoples of mankind deepens she becomes incapable of prejudice in human relations.

UNLESS PARENTS realize that only thru wide personal contacts can the ideal of the dignity of the human personality be developed and subjected to severe test, we can expect bigotry, narrowness, blindness, and indeed pitiful ignorance in the next generation. In this very small world an understanding and a genuine appreciation of the brotherhood of man is necessary to harmonious living. Two-thirds of the people of the world are colored people. These dark peoples are steadily rising to power in industry. Is the present generation of Americans ready to meet the peoples of India and Africa, China, Java, and Burma with understanding and appreciation? Emphasis has been placed on European culture and the cultures of these darker peoples has been neglected. Yet the oldest and finest civilizations belong to them. India was an old and high civilization of black people when it was invaded by white barbarian tribes from Europe.

In America the family unit determine precisely what shall be the education of its children. It has the power to mould American education, public and private. Thus parents must assume the responsibility for the planning of situations in which American ideals and attitudes shall develop, and situations in which they shall mature.

As individuals of various cultural groups become interested in the welfare of one

Baroness Jots It Down

Romance it seems visited Friendship House fleetingly a while back, but liked it so much that it has decided to come back and stay a while. Of course the true word for ROMANCE in the Catholic Dictionary would be (I haven't looked it up yet) LOVE, and since marriages are made in heaven, the kind anyhow that take place in Friendship House, it is part of the great CARITAS of God, which makes the wheels of FH go round, and so it is with a glad heart that I note the widening of our Lay Apostolate . . . Mary Fregeau and Jim Quinlan are now Mr. and Mrs. . . . Betty Leonard and Stanley Tyburey are one in the Lord. Blanche Scholes and Michael Lepinsky are a team too . . . and now Belle Bates and James Mullins have announced their engagement, the wedding to take place in January sometime . . . God is good . . . and I wish each and all of them many, many happy years of growth in love and grace . . . and may the Lay Apostolate always be their work in their new and shining vocation.

Madonna House, Combermere, is truly a beehive of activities. The children's library is being catalogued and daily a bunch of tow-haired youngsters come in asking— "When can we get our books, Ma'm?" We hope that in another week they will. Perhaps our Canadian friends have old kids' books in their attics or cellars. This would be a good time to pack them and send them along to us for that little library of ours. The hunger for knowledge is strong in our backwoods. And the Lord said that "not by bread alone shall man live." The full address by the way is—MADONNA HOUSE, COMBERMERE, ONTARIO, CANADA.

RESTORATION, our new little newspaper (soon Friendship House will have a chain of them, if this keeps up!) has been "put to bed" at the printers last week, and no one is more anxious to see the results than Eddie and I, for indeed it is a big step to take from being mere writers to becoming PUBLISHERS.

The preserving, canning and pickling we have done around here! You should see our cellar. And yet it is not being done because we want to "play house." It is a vital need indeed in these parts where one cannot get an egg in the winter for love or money, nor fresh vegetables or fruit.

The Clothing Room in our basement IS the most popular place hereabouts, and no mistake!

Daily a trek of people come in for some. Alas, we need many more; the ones that the charity of our friends provides go like lightning.

Eddie's mother, Mrs. Ellen Doherty, whose eightieth birthday we celebrated recently, is seriously ill, in

another, as they increase their mutual respect for one another, mutual trust and confidence in each other will grow, and the potentialities of the several and now widely separate groups will be integrated into a stronger and far more powerful nation. Because it shall have learned to live according to the Christian principles upon which it was founded, this nation will merit and will receive the respect and confidence of the other nations of the world. In its international relations there will be evidence of the Christian spirit. It will spread Christianity by that one best educational method—a good example.

Mercy Hospital, Chicago, at this time of writing. Humbly we ask your saintly prayers for her.

The new venture of FH, New York City, in renting a store-front in Greenwich Village and having Bee and Lee, our two interracial Staff Workers, man it, is indeed a wonderful expansion of our humble work. For Interracialism is a two way bridge. The first way, is for whites to come and live with Negroes, get acquainted and have the privilege of working with them toward the fulfillment of the sublime doctrines of the Mystical Body of Christ. The second way—is for the Negro to come and live in a white community, and get acquainted and help to overcome racial prejudices face to face. I always dreamt of these two ways being someday integrated in Friendship House . . . and now they are . . . Alleluia.

This is a call like the radio calls . . . "Calling all ex and present volunteers of Friendship House, to write to me and send me a snapshot of themselves. I am making a permanent record (in pictures) of Friendship House and I need your help. Also I want to hear from you one and all. We "have been young together," don't let that lovely thread of friendship break now. So please remember . . . **THE "B" IS CALLING ALL EX AND PRESENT VOLUNTEERS OF FH TO WRITE TO HER AND SEND A SNAPSHOT OF THEMSELVES . . . S.O.S. CALLING ALL . . .**

Christ in the World

"Godlessness in government, education, commerce, industry, and economic life will give way only as godliness is cultivated in the sacramental life imparted by the Son of God for the enlightenment, sanctification and unification of all who were redeemed by His precious blood. Action in every phase of endeavor must be preceded by the conviction, appreciation and acceptance of the sovereignty of Christ in the affairs of men. The recognition given Him in the liturgy of the Church must be extended to all men, and underlie all their relations to each other and to God. The life of the soul sanctified by Christ in the individual must bear testimony to the life of Christ in the whole corporate body, which is animated by His abiding presence that all may be one with Him as He is one in the Father."

Archbishop Murray of St. Paul in the introduction to "Men at Work at Worship" by Gerard Ellard, SJ Longmans Green & Co.

Having Nothing and Possessing All Things

THERE is no limit to the extent to which the detached of spirit can be enlarged; for, seeing God in all things, they find all things lovely and are one with them, and being able to contemplate instead of grabbing, they are not restricted to their own or even to common property (provided only that other men's fences are not too high). But of the man who grabs and clings you find that the more he has the less in truth he is, his possessions enslave and diminish him: enslave because he cannot move unless his whole ponderous array of possessions goes with him, diminish because he is less his own master, he is dependent on the very things he has tried to make his own creatures. Things that are possessed without detachment of spirit tend to drain life more and more out of the possessor: but to be one with things in poverty of spirit is to have their own life added to one's own.

Rev. Gerald Vann, O.P., "The Heart of Man," Longmans

THINK IT OVER

DID WE HEAR you say you would like to be a volunteer at Friendship House? Well, welcome to our midst and please join our group. We certainly are glad you came along just now for we were about to inaugurate a discussion on what it takes to be a volunteer. Here are a few ideas.

Primarily it takes courage, both spiritual and physical, and secondly it takes a desire for personal sanctification.

You know, it doesn't require much stamina to get into a rut, to live a routine, humdrum existence, to be the agreeable type who always says "Yes" for the sake of peace when at times it might be better to say "No" for the sake of principle.

It isn't hard to come to the office each day and play the willing listener while your fellow workers discuss the latest fall fashions, the best and most garish of the new Broadway shows and the juicy new scandal which recently made headlines.

It's so simple to remain silent when the fellow next to you derides Bill Jones and his large family, and states that it's a darn shame bringing so many kids into the world when your salary just doesn't warrant them. How can you have a big car, a nice house and a lot of children on \$50 per week? The solution is so easy, just don't have the children.

When the suggestion comes to visit the local "Bijou" and spend a couple of hours viewing a picture which the church has heartily condemned it's much more pleasant to go along with the gang, instead of trying to tell them about the moral issues involved. (This, then, is the attitude of the average materialistic Catholic.)

Here then is the difference. If you come to Friendship House you won't be an average Catholic any longer. You

can't be, for the whole atmosphere tends to make you an articulate leader. The whole spirit of the Apostolate draws you out of yourself, and many times against your will shocks you from your lethargic state into the light of Christian Reality.

At Friendship House we think as Christians, work as Christians, pray as Christians and live as Christians. This means a full vigorous program. There is no time for self complacency, no place for empty pleasure.

Your life will become completely filled with Christ, and gradually the minor things which before seemed so important will no longer appeal to you. Oh yes, there will be nights when you will be completely exhausted from a bout with the teen-agers, a hard evening with the Brownies or a tough session with the files. There will be days when you will grow weary of hearing derisive voices saying: "Here comes the interracial girl again" or "For heaven's sake take in the soap box orator just arrived", or "Come, come, girlie, you're wasting my time, your theory may be fine but I'm a practical man". It won't be easy to constantly stand up to the might of the world with right. It will be tough sledding for it involves constantly pitting your Christian principles against the forces of materialism and atheism. It entails hurt feelings, loss of old acquaintances, sometimes even misunderstandings with those dear to us.

What will you get in exchange? What can we offer you?

We can offer you peace with yourself. We can offer you Christ in the oppressed and the poor. We can offer you love and true Charity, Joy and Christian recreation. We can offer you Heaven in exchange for earth. Think it over.

M. Zimmermann.

Harlem Reporter

BETTY LEONARD and Stan Tyburcy had a lovely wedding at our parish church, St. Mark the Evangelist. Witnesses and ushers were interracial. Instead of a pagan entrance march by Hitler's hero, Wagner, we had a Gregorian hymn sung by F. H. Staffworkers, the Young Christian Workers and Catholic Workers. We sang one of our Lady's Masses, "Cum Jubilo" with a "Salve Regina" after the offertory. We really came out strong on that as we've been singing it at Compline for a long time. Betty's clubroom children were there, some of them non-Catholics who had a hard time remembering St. Paul's injunction to cover their crowning glory. A big wedding breakfast for adults took place in our DePorres Library, the piece de resistance being a big ham given by "Mom" McTernan. The children had their feast in the clubroom. Betty's family and our volunteers took on the whole expenses of the wedding but Betty saw to it that the F.H. spirit of poverty was observed. She's always been a model of that since she first came and gave

away most of her best clothes. Examples of romance in the real Catholic manner are badly needed in Harlem, as well as in most of America, so we hope Betty's wedding will impress the sanctity of the great sacrament of matrimony on all who were there. She and Stan were a wonderful team making the fine stage in the clubroom and working on the paper and we know they will go through life that way. Our prayers go with them in their new life in New Brunswick, New Jersey.

ST. JOSEPH DID IT again and found us a store in Greenwich Village at a rent we could afford. We've read of anti-Negro actions down there but so far have encountered only the kindest hospitality and generosity for our interracial workers. It's small like all F.H. beginnings, a mustard seed. The neighbors are worried about Communism which comes from nearby N.Y.U. and also from the American Labor Party, the party of the Communist, Vito Marcantonio. We are planning a labor school to preach the Pope's stand. We also intend to have a course

At Mt. Kilavea

"Here was (Dante's) 'dolorous valley of the abyss which gathered thunder from endless waitings,' and there was the great river on the shore of which were those persons who had committed the sins that in spite of my theological upbringing I believed to be the greatest sins of all, greater than all the seven deadly sins. Here, it seemed to me that I saw those who made the great refusals, those who were neither good nor bad, those who were never alive, those who were neither rebellious nor faithful but only out for themselves." "Life and the Dream" Mary Colum, Doubleday & Co. Garden City, NY

NO LONGER A SLAVE,
A WELL LOVED
BROTHER



ST. ONESIMUS
BISHOP, MARTYR

on Negro contributions to America. People who won't come to Harlem may come there and gradually be drawn uptown. Sheed and Ward have given us a good basic library of their books. We need folding chairs, a long folding table, and good Catholic books, especially books on economic and social questions.

The Franciscan Fathers sent us four big trays of plain cakes and we got them into the hands of some of our neighbors in about fifteen minutes. The high cost of living is terrible on single old people and on large families in our neighborhood.

Big housing projects are piling the best economic risks of Harlem thirteen floors deep half a block from us and the landlord wants to rent our clothing room and clubroom to stores which will sell them food on their way from the subway. We should buy a house where the improvements we are forced to make will belong to us instead of paying \$3,000 a year in rents. For that we'll need from \$6,000 to \$10,000 and many prayers that we'll find a good location and a place where we can move in without inflicting hardships on people already overburdened.

From the Interracial Bookshelf

Reviews by Joseph McGowan

THE READING of this reviewer has been haphazard and scattered during the summer months, particularly in the interracial field. I did read 'Sinclair Lewis' "Kingsblood Royal." I disliked it so much that I do not think that I could do the book justice. I merely repeat the opinion of the able literary critic, Father Harold Gardiner, S. J.: "Kingsblood Royal" is always an experiment, but never an experience."

One book of very great literary merit deserves attention in this column— "The Prince of Darkness" by J. F. Powers. It is a collection of short stories, about four of which deal with the Negro and/or the race question. The skill of Powers is exceptional. He treats his theme in a deft, sensitive manner. His touch is ever delicate, he never strikes a crude, frontal blow. His powers lie in creating atmosphere, in subtle suggestions, in apt phrases. And he writes with a welcome economy of words, no mean blessing in these days of long-winded historical novels.

Another excellent book has come into my hands. "The Poor and Ourselves" by Daniel Rops. It was printed in London in 1938. I don't know how it was received then, but it certainly illustrates very well the "raison d'être" of Friendship House. Many times I have accompanied one of the staff workers of F.H. when she was conducting visitors on a tour of the various units and departments. When she reaches the clothing room she always emphasizes the fact that the charity in which F. H. is engaged has been thrust upon them first by the injustices which the colored people suffer in the social and economic order. This is the exact theme of this book. Written by a French lay Catholic, it was occasioned by the terrible conditions in France after World War No. 1. The destitution, not poverty, but the real destitution, among people who are denied the bare necessities and absolute minimum for sustaining life, has been imposed from above by the grossest sins of injustice and selfishness.

Also worthy of note is a pamphlet printed by the Blackfriars at Oxford, England. It is "The Life Blood of the Mystical Body" by Hilary J. Carpenter, O.P., S.T.L., B. Litt. Friendship House does not tire of emphasizing the

doctrine of the Mystical Body of Christ as the most effective antidote to the heresy of racism. This small pamphlet cannot be praised too highly and deserves the widest possible circulation among those engaged in the lay apostolate and among those who would understand the spiritual motives and the spiritual resources upon which F.H. draws so heavily. Within its twenty pages are contained a generous amount of solid bedrock doctrine, presented in clear, concise, impeccable, smooth-flowing English. The temptation to quote from the pamphlet is irresistible.

1) "It is not sufficient for us to have been made members of the Mystical Body of Christ; that in itself is only the means to an end, the way by which we may come to perfect union with God. To attain to this we must be animated by the Holy Spirit which gives life to that body, the Spirit of Love so that all the members of Christ's Mystical Body may be united to each other and to its Head—and the bond of union is love. This is the life-blood pulsating in that Body."

2) "We can learn the quality of God's love for us, summed up in Our Lord's words, 'You are my friends . . . I have called you friends' . . . Friendship is the most perfect form of love and God has revealed Divine Charity to us in terms of friendship."

3) "It is a great pity that the words 'charity' and 'love' have so largely lost their original meaning in our modern tongue. Not without reason, 'charity' stinks in the nostrils of the poor. It is so often the condescension as of a superior being to an inferior one, so often a mean and grudging giving of a small portion of one's material superfluities, so often a mere exercise of tyrannous officialdom. Not many 'charitable institutions' are characterized by the divine magnanimity of the Cross. Similarly the word 'love'. It is often used for 'passion', for 'feeling', for things essentially selfish."

4) "Once God is appreciated as the only true fulfillment of every need, the supreme good Who alone is worthy of our desire, the perfect and eternal Friend, once our will supernaturally strengthened by Charity, is fixed upon God as the one end and purpose of human existence, then every action worthy of our high estate as friends of God will be motivated and inspired by Charity."

Chicago Ghetto

I SEE no movement on the other shore
Their consciousness of sin is lost forever,
They are sleeping, and we black ones
Must watch and stare across and do no more

But there are hearts at home that we must please,
And eyes that need our smiling.
We have dependents; we can't let them down.

Our plodding feet have eyes, too, only for a goal;
Our minds and hearts are also infinite;
We likewise look beyond the hills and o'er the city,
For our visions fly like yours.
But let us not bury them
With our dead.

—Titus Deardorff, O.F.M. Cap.

Negroes and Health

(Continued from page 1)

tions, thus losing access to pooled research findings, valuable conferences, constant revaluations.

IT WOULD BE no exaggeration to say that in the South Negroes die every day because of inadequate hospital facilities. In the Jim Crow hospitals it has been estimated that there are only one-fifth as many beds per capita for Negroes as for whites. This average embraces both public and private hospitals and sanatoria. There was "no place in the inn" for the Holy Family, but often, for the Negro, there is no bed to be born in, and none to die in.

The sin of segregation has terrifying ramifications.

In most cities it has been virtually impossible for Negroes, first bewildered, then stunned, by hideous living conditions, to secure psychiatric care when their minds break. Psychiatrists have written of their own bafflement in view of the virtual impossibility, in most cases, of remedying the frightful environment, low wages, and psychoses of racial frustration which remain for the Negro patient and were the social factors of his or her breakdown.

But humankind is one. Hatred and fear ricochet and set up a constant uneasiness in our society. Germs cannot be segregated. When epidemics get out of control in "Negro neighborhoods," they spread swiftly. No covenant can restrict them.

With the vast number of Negro maids, cooks, and sometimes manservants employed in well-to-do white homes, the health of the white family can be adversely affected by those whose health problems in general have been neglected by a predominantly white society.

LET US GRANT the historical background of racial prejudice in the United States. Let us concede that books have been written, and many more could be written, of the whys and the wherefores of this prejudice, and its results—inevitable—upon Negro health, thus upon the public health. Nevertheless, it is as saddening as it is ominous.

As with many other aspects of race prejudice, the repercussions are global nowadays.

Such distinguished Negro physicians as Dr. Thomas Roy

Peyton of Philadelphia, an outstanding proctologist, have had to go to Europe in prewar times to secure a fuller medical education, internship and practice. In Europe and in the Latin-Americas they have been accorded highest regard, utmost equality, access to the best hospitals and clinics and medical libraries, membership in the various national medical associations. Most of their patients were whites in those countries, who sought their services on their merits and were not concerned for the color of their skins. Most such Negro doctors have returned to the United States, as Dr. Peyton did, because they were willing to put up with heartbreaking affronts in order to bring sick Negroes care.

These same Negro physicians have their own opinions as to where they found a finer quality of Christianity and the essence, if not the name, of democracy. Perhaps, at times, they have shared their

EVERYBODY'S getting in on the act. The first FH Auxiliary among college students is under way, thirty members strong, at Rosary. Launched by dynamic volunteer Grace Pratt, its avowed purpose is: (1) to form Catholic mindedness that will carry over into after-college days; (2) to foster practical interest in the lay apostolate, with special emphasis upon the crying need of the day, inter-racial justice; (3) to assist FH in service and funds, very Grace-ously (Oh, oh!—Ed.), encouraged. More power to the Rosary College FH Auxiliarians, and may Blessed Martin inspire imitation among other good collegians everywhere in America. In-

experiences with patients, with friends, with untraveled confreres.

The facts are eloquent, as eloquent as the figures on Negro health in the USA.



Ade Bethune

Where Love Is

IN A SMALL New England city Sally decided she wanted to be a nurse. Her high school course was planned to meet all the requirements for entrance to the best nurses' training schools. She graduated with high marks and was very well liked by her schoolmates. She applied to the largest hospital in the city, a non-sectarian institution, "The House of Mercy". In a cold bureaucratic manner she was told, "It is not our policy to admit colored to our training school." The Catholic hospital said, "We follow the policy of The House of Mercy. You can get your training in New York or Boston." So Sally came to Harlem. The House of Mercy closed down one wing for lack of nurses. Patients who were

admitted were often there a week without a bath and if it hadn't been for frequent visits of relatives would have often gone thirsty.

A SIMPLE STORY, repeated thousands of times in all sections of the country. It needs a Dostoevsky to tell what goes on in Sally's mind when she enters a House of Mercy to have a knife plunged into her heart, when she sits in a room with a woman wearing Christ on the Cross as a mark of her dedication to serving Him in the sick, and is refused the opportunity to help in this Christlike work. The great Russian could show Sally's loneliness and temptations in a hard city where there is not even clean air to breathe and where a sick person may sit in a clinic a whole day before receiving very cursory attention. Dostoevsky would be able to trace the guilt for many of the sins of Harlem back to the people of small towns and cities who refuse opportunities to follow vocations and thereby drive minorities to the killing overcrowding of a few large cities where their number of votes gets them some of their rights as citizens. Tolstoi might have written "Where Love Is, There God Is" about a hospital whose policy was to cure the sick in the charity of Christ, considering each human being they saw as the Temple of the Holy Ghost, not considering the eyes of the world upon them but the ever-present eyes of Christ.

Prayer of St. Thomas More

ILLUMINE good Lord my heart! Glorious God! Give me from henceforth Thy Grace, so to set and fix firmly mine heart upon Thee, that I may say with St. Paul, the world is crucified to me, and I unto the world. Take from me all vainglorious minds and all appetites of mine own praise. Give me good Lord a humble, lowly, quiet, peaceable, patient, charitable, kind, tender and pitiful mind; and in all my works and words and thoughts, to have a taste of Thy Holy Spirit. Give me a full faith, a firm hope, a fervent charity, and a love to Thee incomparably above the love to myself. May I love nothing to Thy displeasure, but everything in order to Thee! Give me a longing to be with Thee; not for avoiding the calamities of this wicked world, nor so much the pains of purgatory, nor of hell; nor so much for the attaining of the choice of heaven, in respect of mine own commodity, as even for a very love to Thee!

—From More's Latin Diary.

Chicago Chatter

By JOE PERRY

A Care For His Sheep

(Continued from page 1)

At a session following the letter, the protesting group decided to drop the plans for legal action. It then passed a resolution calling on the Most Rev. Amleto Cicognani, Apostolic Delegate to the United States, to intercede in the conflict "either for or against us." John P. Barrett, chairman of the group, said

interested students, correspond with Miss Pratt at Chicago FH address.

You just can't beat Barrett; Mike, that is. The rich musical pleasure afforded all the FH kids, staff and vols, by his latest contribution, a new RCA record player-radio and classical albums, has us all in ecstasy. God's orchids to you, Mike, and to all others who can add to our disc library.

Librarian Mary Clinch and her bookworm proteges welcome the new front window awning, gift of Laverne Lissy, new FH staff worker. Sun-glare, sun-spots, and sun-stroke are now a thing of the glittering past. Comfy leisuretime browsing atmosphere in the De Porres Library, all right. Can't beat the cozy music corner where soft, soothing symphonies set the mood for solid reading.

Innumerable drips flying around the Casita these days as the Teenagers slap the paint around their clubroom. Diego Rivera would turn envious (or in his grave) at the sight of our mellow murals, daubed in true Dagwood style. "Much tempera, little art," quoth Geni Galloway, Casita Senorita No. 1 for the coming year.

Such practical and decorative rearrangement has the Pratt touch effected in the front office that Ann H. is still thanking God for His Grace. While Ann was away the Pratt did surely play—around with all the mountainous clerical work, keeping all clicking along right up to date—and that along with school and working for tuition. God give the world more Graces.

About the hottest thing around is Teevy's new gas range, gift of our loyal friends at Madonna High School, Aurora, Illinois, via Father De Runtz. Turning out another of her miraculous creations—a delicious something out of practically nothing—irrepressible little Teevy cracks, "Cooking on all six burners, I am now." Thank you, Madonna friends; may God reward you and all of our kind benefactors.

Russ Marshall and Grace Pratt announce that the Monday Night Forums for October include: Dr. George Schmeinz, Prof of Chem. at Loyola U., on the topic, "Human Chemistry;" Mrs. Josephine M. Hunter, Red Cross Worker in London during the past war, reporting on "Negroes in Britain," and Mrs. Thomas Nolan, instructor at Du Sable High School, discussing "African Art."

just before the meeting, "I can't say whether I will drop active participation in the group after the meeting. I personally will not take any action that will jeopardize my religion or that of any one else."

Archbishop Ritter also warned that the "The Equality of Every Soul Before Almighty God" is a "Fundamental of the Catholic Faith," and declared that the policy of admitting Negro children to Catholic schools, regardless of race or nationality, is one "which we consider our right and duty as chief pastor of this diocese."

Negroes attend separate schools under the Missouri public school system. This is the usual solution, one might term it the "Segregation" solution, wherever the Negroes live. Those who believe it say that they believe the Negroes are our equals, and should have equal rights, but only keep them separate—separate schools, separate houses, above all, separate social life. It is the sort of mentality that builds ghettos, that measures people in terms of Aryan and non-Aryan, that believes in voting for, or marrying "one of our own kind"

The New York public schools are open to white and Negro alike, and are ahead of many of the Catholic schools, which under some pretext or other, keep out Negroes. But Segregation automatically results in most schools because of Segregation in housing. The most notorious example at present is the Metropolitan Life Insurance housing project, Cooper Village. Metropolitan Life went on record that they would not admit Negroes, lest they should "jeopardize their investment."

What ugly, foul and evil things are hidden under high-sounding legal terms, economic phraseology!

Even if Segregation meant equal or even better facilities for Negroes, Segregation is evil and Unchristian. For the whole idea of Segregation is founded on a false scale of values as regards human personality. It admits of a mind that has lost contact with Reality. This is the fact of the Real World that "the equality of every soul, before Almighty God" is a "fundamental of the Catholic Faith," and Catholics would do well to turn from the Unreal World of accidental and contingent values that is the dwelling place of many of them. It is in this Unreal World that this group of five hundred Catholics in St. Louis is living. One detects a note of naive surprise in their reaction to the bishop's letter, as though for the first time in their lives they realized that there was something "wrong" about Segregation. It is to their credit that they backed down when they were corrected, acknowledging the authority of their bishop, and it is to be hoped that many other Catholics will develop somewhat surprised, guilty consciences when they hear of this or from their own bishops. Archbishop Ritter's action has certainly been inspiring to all of us.

Reprinted from "The Catholic Worker," 119 Mott St., N. Y. C.

Catholics and Compromise

(Continued from page 1)

politics, business, journalism, medicine, theater and radio—the same questions arise. Our Catholic graduates know all about fighting communism, boycotting C movies, crusading against indecent literature and deluging off-color radio comedians with protest, etc., but the question mark is big and bold: Where is our positive accomplishment in the concrete world of men and affairs? Why, with 16 years to do it in, have the Catholic schools produced so few leaders ready to take us out of the desert and into the Promised Land? Few communists have a 16 year training period, and yet they have us on the defensive!

How is it that, with some notable and impressive exceptions, the lay apostolates and Catholic Action sponsored diligently by the schools are rarely carried over to adult, post-school days? Are listening to the popes' pleas, re-making society, bringing Catholic principles and the Christian spirit to a cynical and tired world—are these things just something for whiling away time in school, on a level with basketball games and Chemistry clubs; fit objects for the sophomore's native idealism, and nothing more?

The Hospital Case

We said there was a lead to the answer in the letter quoted from the Sun's correspondence page. That letter, dealing with one specific problem, has broader significance than merely a report on atrociously bad science and a Christianity that winks. It signifies the broad challenge the modern world offers Catholics everywhere, and, as an example, it is an object lesson on why we so often fail.

We do not think it necessary to show why the hospital's policy, considered in itself, was stupid and unreasonable. If there are among our readers any who naively believe an interracial exchange of blood is liable to result in the transference of racial characteristics, we can only direct him to the nearest biology text available—and please hurry.

Now the hospital authorities, presumably versed in elementary genetics since medical science is their business, knew what every science-trained high-school junior knows. It was hardly ignorance that explains their ruling about transfusions.

The religious aspect of the case likewise needs no labored explanation. The hospital authorities, here again, may be presumed to have seen it, since religion is their profession.

The point, of course, is that the man who charitably offered his blood faced a ruling by a Catholic hospital that could be squared neither with medical science nor religion. There must have been some compelling reason why the ruling was made. People don't betray their trusts for no reason at all.

A similar ruling existed in the American Red Cross during the war. The donated blood of Negroes was carefully separated from the blood of white donors, packed ac-

cordingly and dispensed on the battlefield according to the racist classification. When the Red Cross was asked to explain, it said the procedure was followed as a concession to the superstitions and bogies of its white donors. Presumably, the ignorant and bigoted white patrons of the Catholic hospital receive the same kind of gentle consideration.

But to cater to ignorance, to pander to prejudice and to cooperate in a manifestation of heresy like racism—especially in a high-handed manner where the feelings of others and Christian charity are involved—are not what one expects from the authorities in a Catholic hospital.

One expects a forthright devotion to principle, an uncompromising attitude toward heresy, and the kind of leadership that dispels ignorance rather than extends it. This the hospital did not give. And, in this case at least, as a Catholic institution, it failed and failed miserably.

The results are symbolic of the price compromise and betrayal of principle cost. The hospital which made a silly rule pandering to the requirements of unreasonable "respectability" found itself unfavorably publicized in the public press! Not only was the good name of the hospital soiled but the Church itself got a public black eye. By the ruling, the hospital lost its honor and the respect of many of its friends. Two-timing with Catholic principle simply doesn't pay off.

Water and Wine

And here we come back to the reason for Catholic graduates, like the hospital, not being the influences they should be. Too many of them two-time. They try to play ball with the un-Christian forces in the world. Out of school, they bushel their light because they think it might blind their friends.

There you have the big reason for our apostolic failures. Catholicism is absolute. It is weakened by compromise to the point where it loses all its appeal. No man mistakes water for wine; and the world will never get drunk on the wine of the Christian spirit if it's over-diluted with the water of compromise.

If the schools are to be successful in raising up Catholic leaders, they must show them the fatuousness of compromising with Catholic principle. The school closed to Negro students obviously cannot do that with grace or effect. Nor the school which underpays its own employees. Nor the school where distinction is made between the rich and the poor. Nor the school where the full radical social teaching of the Church is ignored, played-down or under-emphasized.

There are a thousand wily forms of compromise with the teachings of the Church. Until we produce students trained to recognize them and inspired with the spirit to cast them aside habitually, the appeals for Catholic leadership will still go unanswered.

The Christian revolution, the revolution of minds and hearts the popes called for, can come only by an arresting,

radical Christian program that avoids compromise and shows proudly and unequivocally to the world the inexorable logic and the appealing beauty of Christ's teaching.

Moral Law Above Civil Law

It is the opinion of the Commission that there is a moral law more fundamental than any civil statute, and from that moral law, civil governments draw their power. From that moral law, each individual draws his right to a series of reasonable freedoms. Amongst these freedoms is the opportunity of every citizen, if the means are his, to select the part of the city in which he wishes to reside. For the Negro, that right is violated by segregation practices by which he is practically forced to reside in the older sections of the city. While civil governments

enjoy considerable power in defining the limits of property, it seems to the Commission that civil courts are acting unjustly when they enforce restrictive covenants and thus restrict an entire racial group to the older sections of the city.

It is the position of the Commission that a Negro should enjoy the same freedom as the white man in selecting the site of his house.

—The Minnesota Interracial Commission, Rev. Francis J. Gilligan, Chairman, from "The Negro and His Home in Minnesota."

Gracious Night

HERALDED by cooling breeze,
By happy twitter in the trees,
By lengthening shadows in softer light,
By homeward wending of all life
Whose work had needed
Stronger light
Now descends the gracious night.

Night that scatters from her veils
Peace and rest
From the toils of days
Upon those who know her ways;
Sweet reunions,
Contented chatter,
Enlivened with joyous laughter
Presage her communions.

Then thicker grows her veil
And the soul free of travail
Seeks its true Comforter;
Its real and only Arbiter.
How tremendous now appear
And fill the soul with holy fear,
Deeds of sorry deviation
From the Will
That masters all creation.
The soul in desperate plight
Seeks refuge in flight
To the bosom open wide
Of the Man-God.

—Sister Mary Norbert, R.S.M.
Sacred Heart High School, Oelwein, Iowa.

Harlem Volunteers

What a full month this has been for the volunteers of Friendship House!

Day of Recollection

First and foremost came the Day of Recollection given us by the eminent Father Gerald Vann, O.P. Needless to say Father was excellent and gave us a great deal of spiritual assistance and much food for thought. His three conferences were based on the doctrine of the Holy Trinity, and the virtues of faith, hope and charity and their relation to everyday living.

Painting Greenwich Village

The volunteers assumed a new vocation on the evenings of September 18, 19 and 20. They became painters. Yep! We all zoomed down to new F.H. center in Greenwich Village and proceeded to put a new face on an old store so that it would be in readiness for the official opening on Sunday evening Sept. 21. Incidentally the guiding lights of the whole enterprise were Lee and Bea, the two staffers who have been appointed

guardians of the latest F.H. project, a Catholic lending library in the Village.

Rent Party

We had a super "Pay the Rent" party, our aim being of course to amass a large fortune for F.H. and also to indoctrinate and entertain those who so generously came to the fore and assisted us, with both moral and financial support.

The high spot of our party was the play. Stan Vishnewski, Sheila McGill (author and actor), Tom Evans, Joe McGowan and Josephine Dinger gave thrilling performances in the "Sin of Sylvester Scrooge." Stark melodrama, that's what it was, folks. It brought tears to the eyes and convulsive laughter to the lips. We hissed the villain, applauded the hero and loved the heroines. Tea and cookies were served to our kind guests and our thanks and prayers are theirs.

Prayer of St. Catherine of Siena

O HOLY GHOST, O Deity Eternal, Christ-Love, come into my heart * * By Thy power allure me to Thee—my God, and grant me charity with fear. * * Guard me, O Love unspeakable, from every evil thought; warm me and fire me with Thy sweetest love * * that all pain may seem slight to me, my Holy Father—my sweet Lord. Help me now in my every service. Christ-Love! Christ-Love!

Farm House Fable

MOITILE The Toitle was her name. She was silver-dollar in size and proud as a racially-superior human as she patrolled her fish-bowl castle on a sunny sill in the F.H. farm library. Moitle was so capable enough to admit into her kingdom one solitary little fish, a white guppy presented by two of the young lady staffworkers to be a companion for her.

Moitle and Whitey hit it off just grand. Then the Misses Audrey Heath and Kathy Noel, perfect examples themselves of inter-racial unity in Christ, decided that Whitey should have a black guppy to lend an inter-racial tone to the aquarium. So they bought Blackie and placed him in the Kingdom. The inter-racial brotherhood of guppies was complete.

The very next morning, the interested Misses looked in vain for Blackie, come feeding time. In his place was but a dark fish tail. Whitey and Moitle were all there, indifferent to the tragedy of Blackie's demise.

Who was guilty? Did Moitle or Whitey savagely resent the intrusion of Blackie? The Misses decided that Moitle, guilty of race prejudice, had resorted to the violence of cannibalism to preserve her restrictive covenant.

But the next morning Moitle cleared herself of the charge against her. Whitey was also but a fishtail. Moitle was not prejudiced, just hungry, Audrey and Kathy agreed. Yet there is a moral: If Moitle's diet were satisfied, Then Blackie and Whitey had not died.

If racists tasted true charity There would be inter-racial harmony.

By Joe Perry.

Escape

It is not only the horrors of evil that confront us, it is the horror of the sufferings of the innocent which evil brings about. Here, too, it is tempting to shut one's eyes, to say, "I didn't cause it and I detest the evil that did cause it, but I cannot cure it and I cannot bear to see it any more." And it is true that there comes a point beyond which one cannot see any more and the senses are mercifully numbed; but again we cannot shake off responsibility, for again it is we, in part, who are the cause. This cross, too, we must carry; it has its purpose.

—Rev. Gerald Vann, O.P.
—From "The Heart of Man,"
Published by Longmans.

ENCOURAGEMENT

Thanks to the Jesuit in the middle west who writes to us: "You are doing incalculable good for the Church in America. May God bless all your efforts."

Progress in Gary

THE LAY BOARD of Mercy Hospital has voted to permit practice by qualified Negro physicians within that institution, and similar action is expected at Methodist Hospital.

The Mercy board's decision, culminating a long, quiet campaign, was taken unanimously, the Post-Tribune learned. The board's formal action was approval of a recommendation made by the community of sisters which operates the hospital.

Neither A. C. Colby, chairman of the Methodist hospital board, nor Milo Anderson, hospital manager, could be reached today for direct comment.

However, a board spokesman said unofficially that members had been working quietly toward the same goal for some time in conjunction with the Mercy board and that early action could be anticipated.

Formal notification of the Mercy ruling will be made to members of the hospital's medical staff probably late today or tomorrow.

It will be up to the medical groups in both institutions to pass on the qualifications of Negro physicians applying for permission to practice.

Any Negro physician may now apply at Mercy for permission to take advantage of the liberalization of previous restrictions.

After the filing of the application an investigation will then be made to determine whether the applicant meets medical and surgical requirements of the Lake County Medical Society and the American Medical Association. Only those meeting these requirements which apply to all applicants will be admitted.

This action does not mean that even Negro doctors who measure up to the regulations will be admitted at once to full practice in the hospitals. All of those accepted must first serve a year on probation, which means their work will be carefully watched during that period. For instance, no major operations during this period can be performed without having other members of the staff present.

Members of the board which acted to remove the previous restrictions are Capt. H. S. Norton, Fred Cassidy, S. M. Jenks, M. J. Coyle, John



NEGRO HOSPITAL NEEDS

THE RECENT publicity in your newspaper about Gary hospitals opening their facilities to Negro physicians prompts a summary of the facts about this situation in Chicago. For all practical purposes, the colored physicians in Chicago—and there are an estimated 300 of them—can only take their patients to Provident and Cook County hospitals. There is, however, one regular staff physician who is a Negro at Women and Children's Hospital, and Michael Reese Hospital gives courtesy privileges to one Negro physician. Only one or two other hospitals of Chicago's 67 hospitals unconditionally approved by the

American College of Surgeons are served by Negro physicians.

The Council of Social Agencies recently released a report showing that in 1946 there were only 315 beds available in private (voluntary) Chicago-area hospitals for Negro patients who could afford to purchase care. Of this number, 155 beds were in all-Negro Provident Hospital, 29 in all-Negro Evanston Community Hospital, and 131 scattered throughout a number of voluntary hospitals, although many voluntary hospitals accept Negro patients. Because

of this condition, Cook County Hospital—which is a tax-supported institution for indigent patients—has had to accept many Negro patients who could otherwise afford to go to a voluntary hospital.

Thus, before we in Chicago remark about how Gary's hospitals are coming around to democratic practices or before we condemn terrible injustices somewhere down South, let us examine some of the undemocratic practices right here at our doorstep—and do something about them.

HOMER A. JACK.
From Chicago Sun

SOS TO NEW YORKERS

Clothing Needed

Due to the labor difficulties of the Railway Express Co. our clothing room has to close down because our source of supply of clothes is cut off. Please bring us clothing on the subway, buses or taxis, and tell all of your friends about it. Cold weather is here and the demands are great.

Furniture Needed

Our new Friendship House Downtown, 171 Thompson St., needs folding chairs, a large folding table or even a sturdy card table, heavy window hangings, and good books—Catholic children's books and up-to-date books on Catholic answers to social questions.

Subscriptions Needed

We would like subscriptions to the following weekly papers and monthly periodicals:

The Labor Leader, 226 Lafayette St., N. Y.	1.00
1 Year	
Catholic News, 22 N. William St., New York 7, N. Y.	\$3.00
Pittsburgh Courier, 2623 Center Ave., Pittsburgh, Pa.	5.00
Work, 3 East Chicago Ave., Chicago, Ill.	1.00
Wage Earner, 58 W. Adams St., Detroit, Mich.	2.00
Land and Home, 3801 Grand Ave., Des Moines, Ia.	2.00
Integrity, 1556 York Ave., New York, N. Y.	3.00
Negro Digest, 5125 S. Calumet Ave., Chicago, Ill.	3.00
Ebony, 5125 S. Calumet Ave., Chicago, Ill.	3.00

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F. H. Smear Campaign

IT ALL BEGAN about a week before the Quinlin wedding. In and out of the labyrinth of ladders and scaffolding, staffers and vols wound their tortuous ways, a-scrubbing, a-cleaning and a-painting away to beat the deadline for the wedding reception to be held at the newly-acquired F. H. on Indiana Ave., in Chicago. By 7 a.m., the morning of the nuptials, the job was completed.

Finished also was Moe Leahy. After sitting out his task on a stepladder for eight straight hours, he has not been located since. Rung trouble, we guess. Charlie (Whirlwind) Jackson cycloned around the walls and ceiling so vehemently that Mrte. Perfecta (commonly known as Simon LeGrunde) could but gently remind the annihilationist that the surfaces were to remain to be painted later. Presiding over the whole smear campaign was, per custom, genial, grinning Bill James, the master of plaster ceremony. Cement mixer champ, his formula: volume equals 100 times area to be sealed. Claims he, personally, plastered Paris overseas.

No one would suspect that Al Martin and Clif Thomas would turn up primer donors. The ghostly blue prime they slapped all over, abetted by Tom Davey and Ed Adams (who loves blue), was, after the wedding, coated over with the very smooth flat green which now flatters the F. H. Library.

When it comes to taping seams, plastering holes, sanding and scrubbing, or priming and retouching in interior decorating, call on the experts: Bernice Barta, seminary Ed Pettit, Bernie James, Edie Strohm, Jill Leahy and Joanna Mertinsotto. For scaffold soloing, flightmaster Vince Hawkins led with 15 flying hours. Trailing him were trapeze artists Pete Springer and George Clark, who learned a thing or two about levitation (or was it levity?). There are those who believe that Marcella Klinge tops them all.

Without Tena Roseman's gentle whiplash recruiting, and newcomers like Peggy Scott and Rita McGrail—who volunteered her 20th birthday for her first appearance at F. H.—and without the generous help of all staffers and vols, Rosemary Grunde could not have enjoyed all her stimulating supervising nor hope to complete in the near future the biggest smear campaign in Chicago history—the interior decoration of all eight, big rooms of the Indiana Ave. F. House.

HARLEM FRIENDSHIP HOUSE NEWS

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